

The Performative Reception of The Qur'an in *Mappasuru'* Tradition: A Living Qur'an Study in Tampumia Village

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ABSTRACT

The study discusses the phenomenon of the Living Qur'an in the burial of the deceased. Using the Living Qur'an approach, which focuses on the community's understanding of the readings they often use in a practice called *mappasuru'*, the researcher used observation and interview methods and techniques as well as documentation, namely collecting data through field observations and discussions with *mappasuru'* practitioners. The main sources are the results of interviews and observations, supported by relevant journals that discuss the issues in general. The results of the study on the Living Qur'an phenomenon in the practice of burying the dead in Tampumia Village show that: first, the *mappasuru'* procedure begins when the body is lowered into the grave until the coffin is closed. Second, the recitations used are Q.S al-Fatihah/1:1-7, QS Taha/20:55, QS al-Fajr/89:27-28. Q.S Quraish/106:1-1 and Q.S al-Ikhlas/112:1-1. Third, this study shows a shift in the function of the Qur'an from textual-informative meaning to performative meaning. In the practice of *mappasuru'*, the community prioritizes the sacredness and efficacy of the ritual (benefits) of the verse over the accuracy of its literal meaning. This implies that in contemporary Qur'anic studies, the authority of the text lives not only through the interpretations of scholars, but also through its functional reception within the community.

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INTRODUCTION

A study in modern interpretation today seeks to find the implied meaning of phenomena occurring in society. The study in question is the Living Qur'an. The living Qur'an refers to the Qur'an that is alive in society. In other words, it is a verse that influences the circumstances and actions of society in its daily life by viewing society as an object that understands a verse and is influenced by its translation.

The living Qur'an is also a form of community understanding of a verse in the Qur'an. Thus, the living Qur'an does not consider the interpretations of exegetes or the views of scholars on the verses used by the community, but rather the living Qur'an is the community's understanding of a verse and has become a habit that is ingrained in everyday life. In the current era, the study of the living Qur'an is now closer to social and cultural studies such as anthropology and sociology, which observe phenomena without questioning the correctness or incorrectness of an interpretation.

In one area of Luwu district, specifically in Tampumia Village, there is a practice of burying the dead. Based on observations, the burial practices carried out exhibit a phenomenon that can be described as a Living Qur'an. This is because the community there, or the practitioners known as "*mappasuru*" practice verses from the Qur'an that are not found in general burial practices.

As is well known, the main sources of Islamic law are the Qur'an and the *hadith*.¹ Therefore, the practice of conducting funerals is certainly regulated in the Qur'an and *hadith* itself. The Prophet even commanded that funerals be conducted immediately, as stated in the *hadith* narrated by Abu Dawud:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُ صَالِحَةً مُوْتَحَا إِلَيْهِ، وَإِنْ يَكُ غَيْرَ ذَلِكَ فَشَرِّ تَضَعُونَهُ عَنْ رِقَابِكُمْ. متفق عليه²

"The Prophet Muhammad (peace be upon him) said, "Hurry in taking care of the deceased. If the deceased is a righteous person, you will quickly bring him closer to goodness. But if this is not the case (if he is not righteous), then you will quickly remove evil from your shoulders." (Bukhari & Muslim).³

There are several things to note in this *hadith*. It covers several important issues, including the command to hasten in taking care of the deceased, including: hastening to wash the body, shroud it, carry it to the cemetery and bury it, as well as taking care of other matters related to the deceased.⁴

The recommendation to pay attention to the condition of a Muslim both when he is alive and after he dies by immediately doing good to him, both in religious matters and in worldly matters. As well as by staying away from causes of evil and the recommendation to stay away from evil people or people with bad behavior.⁵

¹Septi Aji Fitra Jaya, "Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam", *Indo-Islamika*, Volume 9, (2020): h. 205. <<https://doi.org/10.15408/idi.v9i2.17542>>.

²Ibnu Hajar Al-Asqalani, *Fathul Bari Bisyar Shahih Bukhari* (Jakarta: Pustaka Imam Syafi'i, 2010):h. 1315

³Kurniawati Burhan, 'Prosesi Pengurusan Jenazah (Studi Kasus Di Desa Waiburak-Flores)' (UIN Syarif Hidayatullah Jakarta, 2019) h.4

<<http://repository.uinjkt.ac.id/dspace/handle/123456789/46609>>.

⁴Kurniawati Burhan, 'Prosesi Pengurusan Jenazah (Studi Kasus Di Desa Waiburak-Flores)) h.5

⁵Moh Hassan, Paiz dan Anuar Ramli, "Pertimbangan Uruf Dalam Interaksi Tradisi Masyarakat Orang Asli Di Malaysia", *Jurnal Islam Dan Masyarakat Kontemporer*, 21.2 (2020), h.188

<<https://doi.org/10.37231/jimk.2020.21.2.492>>.

In the practice of funeral arrangements, there are four obligations that must be carried out by the living, one of which is burial. Burial is not carried out immediately, but rather requires respect for the deceased through a proper burial. The deceased should be treated with respect, as Allah Swt. has indicated that the deceased must be buried properly, as advised in the story of Habil and Qabil, which is recounted in QS. Maidah/5:31

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۖ قَالَ يُوزِلْتِ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ۝

*"Then God sent a raven to dig in the ground to show him (Cain) how he should bury his brother's body. Cain said, 'Oh, woe is me! Why am I not able to do as this raven does, so that I may bury my brother's body?'" So he became one of those who regret."*⁶

The practice of handling the deceased in Islam has strong roots, both in the Qur'an and *Hadith*. In Q.S. Al-Maidah verse 31, which recounts the first burial process through the parable of a crow, provides initial legitimacy regarding the obligation of humans to physically bury the deceased. This is reinforced by the prophetic instruction in the *Hadith* narrated by Al-Bukhari and Muslim, in which the Prophet Muhammad ordered to "Hurry in taking care of the deceased." This *Hadith* emphasizes that speed in the funeral procession is a form of respect and acceleration towards goodness for the deceased.

However, in the context of Tampumia Village society, the normative messages of "hastening" and "burying" do not stop at technical and physical aspects alone, but have developed into the practice of *mappasuru'*. This is where the uniqueness of the phenomenon lies: the community transforms the theological message of acceleration and respect into a reading of selected verses that are considered to have performative efficacy (the power of action). The verses of the Qur'an are no longer positioned merely as a text of guidance (information), but as a sacred instrument that "works" metaphysically to facilitate the journey of the deceased in accordance with the spirit of the *hadith*.

Although many studies have been conducted on the living Qur'an in death rituals, research that specifically examines how communities maintain the sanctity of verses amid the discrepancy between literal (textual) meaning and ritual practice is still very limited. The practice of *mappasuru'* in Tampumia Village offers a unique research opportunity, where the authority of the Qur'an no longer relies on the validity of scholars' interpretations, but rather on its performative efficacy.

Studying this phenomenon is academically crucial to understanding how sacred texts continue to function as the center of spirituality for ordinary people regardless of their linguistic understanding. The implication for the landscape of Qur'anic studies is the need to expand the boundaries of interpretive methodology in order to accommodate the 'social interpretation' that lives within local traditions as a legitimate part of the dynamics of contemporary Qur'anic reception.

LITERATURE REVIEW

The term living Qur'an, which means the Qur'an that is alive in people's daily lives, has various forms and types that may be far from the teachings of the Qur'an for some Muslims.⁷ Living Qur'an comes from two words, namely "living", which means alive, and

⁶Departemen Agama RI, "Al-Qur'an dan Terjemahannya", edisi revisi Bandung: Diponegoro, 2010.h.163-164.

⁷ Heddy Shri Ahimsa-Putra, 'The Living Al-Qur'an: Beberapa Perspektif Antropologi', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20.1 (2012), h. 249. <<https://doi.org/10.21580/ws.20.1.198>>.

Qur'an, which means holy book. In terms of terminology, living Qur'an can be interpreted as the text of the Qur'an that is alive in society.⁸

Offering the living Qur'an as an object of study essentially means introducing the phenomenon of interpretation or meaning of the Qur'an in a broader sense than conventional understanding, and doing so with a more varied and comprehensive perspective. Furthermore, linking interpretation with social and cultural phenomena in discussion means adopting assumptions from the hermeneutic or interpretive anthropological paradigm as a basis for analyzing and discussing these phenomena.⁹

Therefore, it is important to briefly explain the basic assumptions of hermeneutic anthropology before we discuss the various ways of interpreting the Qur'an as a book containing God's revelation.¹⁰

Syamsudin's definition of the living Qur'an states that "The Qur'anic text that is 'alive' in society is called the living Qur'an, while the institution of a particular interpretation in society is called the living tafsir." What is meant by "the Qur'an text that is alive in society" is "the community's response to the Qur'an text and the results of individual interpretations."¹¹

M. Mansur argues that the concept of the living Qur'an actually originated from the phenomenon of Qur'an in everyday life, which is none other than "the real meaning and function of the Qur'an as understood and experienced by Muslim communities."¹²

Ahmad Rafiq explained that the concept of the living Qur'an originated from observations of various phenomena in which the Qur'an not only functions as a sacred text to be read and memorized, but is also brought to life in daily practices, such as in traditional rituals, healing, and other social activities. This concept was articulated as a response to the need for Muslims to translate Qur'anic values into the context of their real lives.¹³

Rafiq emphasized the importance of viewing the Qur'an as a dynamic object of study, where the interaction between the text and society produces a variety of unique practices. He mentioned that living Qur'an is a study of how the Qur'an "lives" and is applied in the form of actions, symbols, and rituals within Muslim society.¹⁴

One of the studies in 2025 conducted by Rohit Kurniawan entitled "The tradition of reading the Qur'an 'an on Graves in Sabungan Village, Sungai Kanan District, South Labuhan Batu Regency," shows that the tradition of reading the Qur'an on graves has existed since the establishment of Sabungan Village in 1928 and is still alive today because the people of Sabungan strongly believe in this tradition. Not everyone can perform this tradition; only certain people can do so, because the Sabungan Community

⁸Didi Junaedi, 'Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)', *Journal of Qur'an and Hadith Studies*, 4.2 (2015), h.172 <<https://doi.org/10.15408/quhas.v4i2.2392>>.

⁹Heddy Shri Ahimsa-Putra, 'The Living Al-Qur'an: Beberapa Perspektif Antropologi', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20.1 (2012), h. 250. <<https://doi.org/10.21580/ws.20.1.198>>..

¹⁰Heddy Shri Ahimsa-Putra, 'The Living Al-Qur'an: Beberapa Perspektif Antropologi', *Walisongo*: h.253

¹¹Syamsudin, S., "Ranah-ranah Penelitian dalam Studi al-Qur'an dan Hadis" dalam M. Mansyur dkk., *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH. Press, 2007), h.14.

¹²M. Mansyur, dkk., *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH. Press, 2007), h. 5.

¹³Rafiq, Ahmad. *Living Qur'an: Studi Fenomena Sosial Pengamalan Al-Qur'an di Masyarakat*. Yogyakarta: LKiS, 2010, hlm. 10-12

¹⁴Rafiq, Ahmad. *Living Qur'an: Studi Fenomena Sosial Pengamalan Al-Qur'an di Masyarakat*. Yogyakarta: LKiS, 201025-26

has determined who will be the Qur'an readers, and this uses a tariff that has been determined by the officer.

The gap in research on the *mappasuru'* phenomenon in Tampumia Village shows that the Qur'an operates beyond its textual boundaries. Theoretically, if Al-Maidah verse 31 and the *hadith* about hastening the burial of the dead are understood as normative mandates, then *mappasuru'* is a form of active reception that transforms these mandates into sociological reality. Here, a critical dialogue occurs between text and tradition: the text of the Qur'an is no longer viewed as a set of propositions requiring linguistic analysis, but rather as an entity with performative power where its recitation is considered equivalent to performing an action (recitation is an act).¹⁵

In this context, the living Qur'an operates through a mechanism of internalization of sacredness. The Tampumia Community does not merely read the text, but also brings to life the "helping" function of the verse to mediate the transition of the deceased to the *barzakh* realm. This phenomenon proves the shift from theologians' Qur'an (Al-Qur'an of theologians), which is rigid in meaning, to the people's Qur'an (Al-Qur'an of the community), which is fluid in practice. Thus, *mappasuru'* is not merely a cultural appendix to religion, but a space where the Qur'an is present as a "working text," whose efficacy is determined by collective belief in its sacred dimension, not solely by the accuracy of its semantic interpretation.

The living Qur'an study adds a new dimension to Islamic studies by integrating an interdisciplinary approach, including anthropology and sociology, to understand how the Qur'an influences and is influenced by the socio-cultural context. This enriches the perspective on how this sacred text is actualized in various local Islamic cultures.

METHOD

This study applies a qualitative method with an interpretive phenomenological design to explore the informants' subjective awareness and meaning of the *mappasuru'* practice. Through this approach, the researcher attempts to capture the essence of the ritual experience in which the text of the Qur'an is transformed from a mere theological reading into a sacred act in the collective experience of the community.

The concept of the living Qur'an is operationalized by focusing the analysis on specific verses that are recited, the technical procedures when the body is lowered into the grave, and the sacred symbols that the community attaches to the sound of the verses as instruments of spiritual acceleration for the deceased. Thus, this study not only captures the phenomenon on the surface, but also delves into the structure of consciousness that underlies the informants' actions in bringing the verses of the Qur'an to life in the social sphere.

Informants were selected using purposive sampling with strict selection criteria, namely those directly involved in handling the deceased who had religious or customary authority in their community. There were six informants in this study, representing the geographical distribution of four hamlets in Tampumia Village, consisting of H. Massore as the Imam of Tampumia Village, H. Rasyid as the Imam of At-Taqwa Mosque in Tampumia Hamlet, Syamsuddin as an employee of Al-Ikhlas Mosque in Gantungan Hamlet, Dg. Tompo and Sindring as employees of Nurul Yaqin Mosque in Pollo Salu Hamlet, and Amiruddin as a traditional leader in Padang Rura Hamlet. Primary data was collected through participatory observation and in-depth interviews to obtain rich

¹⁵Rohit Kurniawan. "Tradisi Membaca Al-Qur'an Di Atas Kubur Di Desa Sabungan Kecamatan Sungai Kanan Kabupaten Labuhan Batu Selatan". UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan".2025. hlm.55

narratives related to the practice of *mappasuru'*. To ensure the credibility and replicability of the study, the researchers applied source triangulation techniques by verifying information across hamlets and technical triangulation by cross-checking the interview results with the facts found in the field.

Data analysis was conducted circularly and inductively following the model of Miles, Huberman, and Saldana, which includes data reduction, data presentation, and conclusion drawing. The analysis process began with filtering the interview results relevant to the shift in the function of verses, then categorizing them based on the themes of performative and symbolic meanings that emerged from the informants' experiences.

Theoretically, this study maps the phenomenon of the living Qur'an through four anthropological paradigms simultaneously, namely acculturation to observe the interaction of the Qur'an with local beliefs, functionalism to examine the use of verses as socio-cultural instruments, structuralism to reveal the abstract structures behind rituals, and phenomenology to explore the subjective consciousness of actors without judging the validity of their understanding. Through this framework, the researcher analyzes how the people of Tampumia Village interpret the Qur'an not merely as an informative message, but as a performative entity that has real efficacy in burial practices.

RESULTS AND DISCUSSION

A. *Urf* and the Living Qur'an

In relation to '*urf*', as quoted from the journal Sunan Autad Sarjana, he concluded two opinions of scholars; First, the opinion of Abdul Wahab Khallaf, who said that '*urf*' is a custom that is well known and practiced by the community, and has been carried out from generation to generation. These customs take the form of words and deeds or the abandonment of certain prohibited matters. Second, the opinion of Wahbah al-Zuhaili, who states that '*urf*' is everything that has become customary and recognized by society, indicating a specific meaning that differs from the meaning of the language.¹⁶

Based on the two opinions above, it can be seen that the concept of '*urf*' that is in accordance with Islamic teachings is a custom that has been practiced by the community and has become ingrained, and if abandoned, will cause harm, so that custom or '*urf*' cannot be abandoned. This is because in a *fiqh* principle, "*al-Adatu al-Muhakkamah*," which means that customs can become law, but not all customs can become law.

In contemporary Islamic legal discourse, the position of customs has a solid theoretical foundation through the reactivation of the concept of '*urf*'. '*Urf*' is understood as a collective consensus of society that is carried out consistently, both discursively and practically, and passed down from generation to generation as a social identity.¹⁷ Epistemologically, the validity of a tradition within the framework of Islam is determined by the tradition's adaptability to the principles of Sharia without negating the public interest.

The meeting point between tradition and the living Qur'an can also be seen in symbolism that combines local elements with Qur'anic elements. For example, the use of Qur'anic calligraphy in traditional clothing motifs or home decorations as a symbol of protection and blessing. Local wisdom is often adapted to the teachings of the Qur'an to

¹⁶Jaya Miharja, "Kaidah-Kaidah Al-'Urf Dalam Bidang Muamalah", *EL-HIKAM: Jurnal. Pendidikan Dan Kajian Keislaman*, 4.1 (2011), h.104-18

<<http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/1899>>.

¹⁷Muanif Ridwan dkk, "'Sumber-Sumber Hukum Islam Dan Implementasinya (Kajian Deskriptif Kualitatif Tentang Al-Qur'an, Sunnah, Dan Ijma')", *Borneo: Journal of Islamic Studies*, 1.2 (2021), h.28-41

<<http://journal.iaisambas.ac.id/index.php/borneo/article/view/404/434>>.

create social and religious harmony. For example, the tradition of mutual cooperation can be interpreted as the implementation of the Qur'anic teachings on helping one another in goodness.

Thus, the meeting point between tradition and the living Qur'an reveals a dynamic dialectical process, in which local traditions and the teachings of the Qur'an enrich each other, forming a unique Islamic identity for every Muslim community in various parts of the world.

The concrete implementation of this dialectic is manifested in the phenomenon of *mappasuru'* in Bugis-Makassar society. Sociologically, *mappasuru'* is a form of cultural-religious acculturation that brings together local reasoning with transcendent values. This tradition underwent a process of Islamization in which cultural symbols were used as a medium to express the values of monotheism and gratitude.

Within the framework of acculturation, *mappasuru'* functions as an instrument of rational religious expression; it maintains social cohesion through local rituals while subordinating its practices to Qur'anic values. Thus, this tradition has been transformed into a legitimate local Islamic identity because it contains benefits in the form of strengthening spirituality and kinship ties.

Furthermore, the integration between the *mappasuru'* tradition and the concept of the living Qur'an create a dynamic harmony in religious life. This phenomenon proves that sacred texts do not only exist in a textual dimension, but are manifested in symbolic social behavior through the community's reception of verses about gratitude and salvation.¹⁸

The use of prayers and elements of Islamic spirituality in rituals shows a smart negotiation of identity, where local wisdom acts as a medium for the teachings of the Qur'an to take root in a concrete way. Through this analysis, it can be concluded that 'urf is a living law entity that continues to enrich the Islamic civilization through a critical, dynamic, and rational acculturation process.

B. Funeral Procedures According to *Fiqh* and Dialectics of 'Urf in Local Culture

Burial is the final phase of the four collective obligations (*fardhu kifayah*) of a Muslim towards his fellow Muslims, after the processes of washing, shrouding, and praying have been completed.¹⁹ Technically, the first step that is of primary concern is digging the grave with the aim of maintaining the dignity of the deceased and preventing odors and disturbances from wild animals. Regarding the depth of the grave, the fuqaha have varying emphases.

Imam Malik tended to view digging too deep without urgent need as *makruh*; Imam Hanafi set the minimum depth at half the height of an adult; while Imam Shafi'i and Imam Hanbali emphasized functionality, namely that the ideal depth should be the height of a person standing with their arms raised above their head to ensure maximum protection of the corpse.

Once the hole has been prepared, digging a grave is the preferred method if soil conditions allow. In this case, the majority of imams agree on the obligation to face the body towards the qibla as an analogy to the position of a person performing prayer. This procession ends with the removal of the shroud and the recitation of the prayer

¹⁸Kurniawati Burhan, 'Prosesi Pengurusan Jenazah (Studi Kasus Di Desa Waiburak-Flores)' (Jakarta: UIN Syarif Hidayatullah, 2019).h.199

<<http://repository.uinjkt.ac.id/dspace/handle/123456789/46609>>.

¹⁹Efral Susanto, 'Wacana Penguburan Secara Berdiri Perspektif Hukum Islam', 2019. h.35-38

<<http://repository.iainbengkulu.ac.id/4239/>>.

"*Bismillahi wa 'ala millati Rasulillah*," before the grave is covered with wooden boards and buried with soil. This entire series of procedures shows that Islamic law is very meticulous in regulating human dignity through a synthesis of physical protection and fulfillment of ritualistic values. However, in social reality, this normative practice often comes into contact with ingrained local customs, which in *usul fiqh* is known as the concept of '*urf*'.

Customary law has a solid theoretical foundation when viewed through the perspective of Abdul Wahab Khallaf, who defines '*urf*' as a collective custom that is practiced consistently and passed down from generation to generation. Wahbah al-Zuhaili reinforces this by stating that '*urf*' is a social consensus that has a specific meaning beyond its linguistic meaning. In the context of Indonesian society, particularly Bugis-Makassar, the dialectic between normative burial rules and local traditions is manifested in various phenomena of cultural-religious acculturation, such as the *mappasuru'* tradition. This phenomenon shows how local wisdom does not stand as a rival to religion, but rather as a vessel for dynamic religious expression.

C. The Burial of the Deceased and the *Mappasuru'* Process in Tampumia Village

One example of an area that practices a unique form of burial is a village in Luwu Regency called Tampumia Village. The behavior in question is a ritual performed by a figure called *pappasuru'* during the burial, which is called *mappasuru'*.

The overall definition of *mappasuru'* from various sources does not differ greatly. *Mappasuru'* is the activity of placing the body in the grave until the grave is covered with a board. From a cultural perspective, *mappasuru'* is a customary practice of the Tampumia Village community, although it is also practiced in many other areas.²⁰

The process of conducting a funeral consists of four parts, starting from bathing, shrouding, praying, and burying. The burial of the deceased, which is the object of this study, is the final part of the funeral process.

In addition, the burial of the deceased is carried out by three key individuals, namely those responsible for the feet, body, and head. These three individuals are prioritized over the family of the deceased, but if there are no family members who understand the process, then other people will take their place. Similarly, there are several types of practitioners in terms of the implementation procedures. Although they are generally similar, there are noticeable differences in their implementation. This study attempts to conclude the community's understanding of the readings they use when practicing *mappasuru'*, which is then referred to as the living Qur'an, which is the goal or end result.

Mappasuru', as explained earlier, is one of a series of funeral rites. The term *mappasuru'* comes from the Bugis language, specifically the word "*suru*", which means to insert. The term *mappasuru'* has not been found in the Bugis dictionary used by researchers, but according to the community's belief, the word *Suru'* means to insert. *Mappasuru'* is the activity of inserting the body into the grave until the grave board is closed.

Traditional leaders, religious leaders, and mosque administrators who usually take care of the deceased served as informants in this study and provided varying information. The following is a summary of the procedures based on several opinions about the *mappasuru'* practice above. It turns out that there are similarities and differences among

²⁰Wawancara dengan Amiruddin, 'Tokoh Adat Desa Tampumia'. Tanggal 19 April 2022 di Dusun Padang Rura, Desa Tampumia

the practitioners of *mappasuru*'. The following is a discussion of the *mappasuru*' practice in Tampumia village.

The practice of *mappasuru*' generally begins when the body is carried to the grave. In the grave, there are three people who perform certain duties. There are three opinions regarding this matter. The first opinion states that these three people must be members of the deceased's family. The second opinion states that these three people must come from the local mosque administration, known as sara' employees. The third opinion states that the three people are divided into two different groups. The first group is the head, which is the main and most important part. This person must be someone who truly understands the procedure and is the imam of the mosque or an elder teacher in the area. The second group is an additional group whose task is to assist the person called *pappasuru*'. So, what is meant by *mappasuru*' is the person in the position of head.

After entering the grave, the body is then placed in the grave, and then turned towards the qibla, as if facing the direction of prayer. Then, the rope binding the body is untied. There are two opinions regarding the untieing of the rope binding the body. First, is to place the corpse rope and pins or needles under the corpse. Second is to place them on top of the grave. The second opinion is often avoided because there is concern that it will be misused by irresponsible parties, such as in the use of black magic.

After the rope binding the body is untied, the *pappasuru*' will then be given three handfuls of soil from the person standing above the grave. There are several opinions regarding this matter, First, the soil comes from the excavation when the grave was first dug. Second, the soil comes from the excavation of the grave, but not necessarily the first excavation. Third, the soil is sufficient from the bottom of the grave because the most important thing is the process inside the grave, not the source of the soil. Two initial opinions about the three handfuls of soil that were given and then placed in three parts by reading Q.S Taha verse 55, which is divided into three parts,

The first soil is placed at the mouth while reading

مِنْهَا خَلَقْنَاكُمْ

Then place the second piece of soil on the nose and read

وَفِيهَا نُعِيدُكُمْ

Then the third one is placed on the ear while reading

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

The next handful of soil is taken from the bottom, three times, and is not used to cover the mouth, nose, and ears, but rather to write the word "Allah" on the forehead of the deceased. After writing the word "Allah," the first handful of soil is dropped to the right, the second to the left, and the third is used as a pillow or support.

After using the three handfuls of soil, the *pappasuru*' recites a prayer or specific reading. There are several readings based on the person performing the ritual. First, *pappasuru*', wearing three heads of soil on top, reads Q.S al-Fajr / 89:27-28

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

"O tranquil soul, Return to your Lord with acceptance and being accepted".

Then, Q.S al-Ikhlâs/141.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَهُوَ كُنْ لَهُ ۖ كُفُوًا أَحَدٌ ﴿٤﴾

"Say (Prophet Muhammad), "He is Allah, the One and Only." "Allah is the one to ask for everything." "He neither begets nor is begotten." "nothing is comparable to Him."

Third, the prayer during the funeral prayer, the source of which is in the words of the Prophet Muhammad (peace be upon him) as follows:

و حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ عَنْ أَبِي حَمْرَةَ
الْحِمَصِيِّ ح وَ حَدَّثَنِي أَبُو الطَّاهِرِ وَهَّارُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَاللَّفْظُ لِأَبِي الطَّاهِرِ قَالَ حَدَّثَنَا ابْنُ وَهْبٍ
أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْرَةَ بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ
مَالِكٍ الْأَشْجَعِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى جَنَازَةٍ يَقُولُ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ
وَاعْفُ عَنْهُ وَعَافِهِ وَ أَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِمَاءٍ وَتَلْجِ وَتَرِدْ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَقِهِ عَذَابَ الْقَبْرِ
وَ عَذَابِ النَّارِ قَالَ عَوْفٌ فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ لِدَعَاءِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ الْمَيِّتِ²¹

*"Nashru bin Ali Al Jahdlami and Ishaq bin Ibrahim, both from Isa bin Yunus, from Abu Hamzah Al Himshi, in another chain of narration - And Abu Thahir and Harun bin Sa'id Al Aili narrated to me - and the wording belongs to Abu Thahir - both said, Ibn Wahb narrated to us, Amru bin Harits informed me from Abu Hamzah bin Sulaim from Abdurrahman bin Jubair bin Nufair from his father from 'Auf bin Malik Al Asyja'i, he said; I heard the Prophet, peace be upon him, recite the following supplication in the funeral prayer: "O Allah, forgive him, have mercy on him, pardon him, grant him well-being, honor his abode, and widen his entrance, and wash him with water, snow, and hail, and purify him from sins as white cloth is purified from dirt, and replace his home with a better one, his family with a better one, his spouse with a better one, and protect him from the punishment of the grave and the punishment of the Fire." ("O Allah, forgive him (the deceased), have mercy on him, pardon him, and save him (from things that are disliked), and place him in a noble place (Paradise), widen his grave, and wash him with snow and ice water. Purify him from all sins, as You purify a white garment from dirt, grant him a home better than his home (in the world), grant him a family (or wife in Paradise) better than his family (in this world), a wife (or husband) better than his wife (or husband), and admit him to Paradise, protect him from the punishment of the grave and Hell, shield him from the punishment of the grave or the punishment of the fire of Hell." Auf said, "I wish I were the one who had passed away, because of the Prophet's prayer for that deceased person."."*²²

After the prayer was recited, the grave was closed, and the three men climbed up until the burial was complete and the *mappasuru'* ritual was finished.

Fourth, *pappasuru'*, holding three handfuls of soil from the grave, recites Q.S al-Fatihah:1/1-7 and Q.S Quraisy/106:1-4. Then he recites an additional passage in the Bugis language, which is:

"Adam tubuhmu, Muhammad nyawamu, Allah ta'ala tuomu, tubunna puammu muala nyawa, yawanna puangmu lao i rakkeang, nurung tubunna puangmu, rasulullah nyawamu"

²¹ Abu Husain Muslim, Shahih Muslim, jilid 4 (Beirut: Dar al Fikr, 1993). h.26-27

²² Dame Siregar, "Analisis hadis-hadis tentang shalat jenazah" (Padangsimpuan: IAIN Padangsimpuan, 2019). 187 <https://doi.org/10.24952/el-qonuniy.v5i2.2076>

After that, the body is adjusted accordingly and then the coffin is placed inside the grave. After reading all the readings or prayers, the *mappasuru'* practice as part of the burial of the deceased is complete.

The traditional leaders who served as key informants were Amiruddin and Syamsuddin, a member of the mosque management. The reason for this is that the implementation of *mappasuru'* by several other informants was not based on customs and traditions, but only on the obligation to organize funerals. This is in contrast to the two key informants, who based their practices on customs and Islamic law.

D. The Living Qur'an and the Symbolic Meaning of the *Mappasuru'* Recitation

1. The return of the body to its origin

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝ ٥٥ ﴾

"From it (the earth) We created you, and to it We will return you, and from it We will bring you out once more.." ²³(Q.S. Thaha/20:55)

This reading is commonly recited by the community or practitioners of *mappasuru'*. He said that he obtained this reading from his teacher, *Grandmother Rata'*. The reading is understood as a verse explaining the origin of humans and the end of humanity. Therefore, in practice, this verse is not questioned because, based on its meaning and timing, it does not contradict their beliefs.

Based on the interpretations of scholars in several tafsir books, such as in Tafsir Ibn Kathir, it is explained that at a funeral, the Prophet Muhammad (peace be upon him) was present and threw soil three times while reciting the verse. Additionally, in Tafsir al-Azhar, it is also explained that when the Prophet Muhammad attended a funeral and the grave had begun to be filled in, he threw soil three times while reciting the verse with three parts of the verse from Q.S Taha/20:55.

As mentioned above, there is evidence that this verse was used during the burial of the deceased. In a hadith narrated by Abu Umamah,

... قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى } قَالَ ثُمَّ لَا أَدْرِي أَقَالَ بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ أَمْ لَا فَلَمَّا بَنَى عَلَيْهَا لَحْدَهَا طَفِقَ يَطْرَحُ لَهُمُ الْجُبُوبَ وَيَقُولُ سُدُّوا خِلَالَ اللَّيْلِ ثُمَّ قَالَ أَمَا إِنَّ هَذَا لَيْسَ بِشَيْءٍ وَلَكِنَّهُ يَطْبِئُ بِنَفْسِ الْحَيِّ. (رواه أحمد بن حنبل). ²⁴

"The Messenger of Allah, peace and blessings be upon him, said, "From her We created you, to her We return you, and from her We will bring you forth again." Abu Umamah said: I do not know whether he said: Bismillah, Fi Sabilillah, or Ala Millati Rosulillah. When her grave was dug, he gave them grains and said: "Cover the gaps between the bricks." Then he said: "This is nothing, but it comforts the soul of the living ." (HR. Ahmad bin Hanbal). ²⁵

Based on the above hadith, the act of throwing dirt was apparently carried out by The Prophet Muhammad was above the grave, not below it. This may seem different, but according to the practitioners of *mappasuru'*, the basis for this activity is the knowledge

²³ Departemen Agama RI, "Al-Qur'an dan Terjemahannya", edisi revisi Bandung: (Diponegoro, 2010).h.481

²⁴ Ahmad bin Muhammad bin Hanbal as-Syaibani az-Dzuhli, Musnad Al-Imam Ahmad Bin Hanbal Kitab. Baaqiy Musnadul Anshar, Juz 5 (Beirut, libanon: darul Fiqri, 1981).h.254

²⁵ 'Hadits Musnad Ahmad No. 21163' <<https://qoola.my.id/hadits/ahmad/21163/>>.

conveyed by their teacher, which they then studied by looking at the translation of the verses in the Qur'an. In addition, according to them, if the verses and the activity are related, then there is no problem.

2. Hope For the Peaceful Return of The Spirit

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۚ ۲٧ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ ۲٨

"O tranquil soul, return to your Lord with a heart that is content and pleasing to Him.."26(Q.S. Al-Fajr/89:27-28)

This verse speaks to the "*nafs al-mutma'innah*" or "the tranquil soul," which is a soul that has attained tranquility, contentment, and peace due to its faith and piety toward Allah. This soul refers to a person who always surrenders to Allah, feels at peace with His decree, and is certain of His mercy.

Allah calls upon peaceful souls to return to Him. The phrase "*radiyatan mardiyah*" means souls who are content with all of Allah's decrees and who are also loved by Allah. This indicates a state of soul that has attained perfection in its faith, so that Allah grants it His pleasure and love.

In Ibn Kathir's interpretation, this verse explains that a peaceful soul will be welcomed back to Allah in a state of contentment and acceptance, as a reward for the good deeds and faith that it has performed in the world.

Surah al-Fajr verses 27-28 are understood as a prayer for the deceased. They believe that when these verses are recited, it is as if we are inviting them into heaven, of course with the permission of Allah SWT. These verses are also understood as very important in the practice of *mappasuru*'. The background for the use of this verse is the alignment between the teacher's teachings and the translation of the verse.

3. The Sincerity and Hope of Charity Are Multiplied

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَمَا يَكُنْ لَهُ ۚ كُفُوًا أَحَدٌ ۚ ۴

"Say (Muhammad), "He is Allah, the One and Only. Allah is the source of all things. (Allah) begets not, nor is He begotten. And there is none comparable to Him."(Q.S. Al-Ikhlâs/111:1-4)

Surah al-Ikhlâs is a very important surah for those who practice *mappasuru*', as it provides guidance for the living. This surah is recited during the *mappasuru*' ritual with the aim of multiplying the rewards for the deceased. Additionally, another purpose, according to him, is for those left behind to be able to accept the departure of their family members with sincerity, just as sincerity is not spoken. He takes the example of Surah al-Ikhlâs, which does not contain the word "*ikhlas*" like other surahs.

4. The Spirit Returns to The Right Path and Does Not Stray

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ ۲ الرَّحْمَنُ الرَّحِيمُ ۝ ۳ مَلِكُ يَوْمِ الدِّينِ ۝ ۴ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ۵

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ ۶ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ ۷ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ ۸

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, Lord of the worlds, the Most Gracious, the Most Merciful, Owner of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us to the

26 Departemen Agama RI, "Al-Qur'an dan Terjemahannya", edisi revisi Bandung: (Diponegoro, 2010).h.1057

straight path, (that is) the path of those whom You have favored; not (the path) of those who have incurred Your wrath, nor (the path) of those who are astray."

Surah Al-Fatihah is considered the main surah in all kinds of activities, as well as in the practice of *mappasuru'*. Practitioners of *mappasuru'* use this recitation, focusing on one verse, namely verse 6.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

"Show us the straight path"

In this verse, the community or those performing *mappasuru'* understand that this verse indicates a request to be given the right path. So, when the body has been placed in the grave, this verse will be recited with the aim that the deceased will be given the straight path or the path to heaven.

5. Peaceful Spirit in The Realm of The Dead

لَا يَلْفُ قُرَيْشٌ ١ اَلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٣ الَّذِي اَطْعَمَهُمْ مِّنْ جُوعٍ ۖ وَآمَنَهُمْ مِّنْ خَوْفٍ ٤

"Because of the custom of the Quraish (i.e., their custom of traveling in winter and summer), they should worship the Lord of this house (the Kaaba), who has provided them with food to satisfy their hunger and secured them from fear."(Q.S Quraisy/106:1-4)

Surah Quraish is a surah recited by one of the practitioners. Therefore, not all practitioners recite this as a recitation in the practice of *mappasuru'*. Practitioners understand this surah as a verse or recitation to ward off the rise of the subtle spirit from humans. This is because, according to them, there are two parts to the human body, namely the "coarse" and the "subtle". The coarse body is the human body itself, while the subtle body is the spirit. It is believed that after three days of burial, the human spirit will ascend if this verse is not recited, and it is said that it will become a "*baitau*" or pig, but with a human spirit. There is no clear reason behind the use of this verse other than the above reason and the inheritance of this verse from the respondent's teacher.

CONCLUSION

This study concludes that the use of verses from the Qur'an in the traditional rituals of the Bugis and Luwu communities, particularly in funerals, is a concrete manifestation of the living Qur'an phenomenon, in which the Qur'an is positioned beyond its textual-informative function. Although semantically there is a disconnect between the literal meaning of the verses and the practical purpose of the ritual, indigenous communities continue to believe in its efficacy through its performative and symbolic functions. This is triggered by the construction of beliefs in the concept of *barakka'* (blessing) and the value of sacred sound, which is considered to have metaphysical power regardless of lexical understanding of Arabic.

Thus, this practice is not merely a form of syncretism, but rather a strategy of identity hybridization carried out by the community to legitimize their ancestral traditions religiously. In this context, the Qur'an has been transformed from a mere legal text into a living "spiritual tool" that is integrated into the collective consciousness of the Bugis people, who prioritize the continuity of tradition and local spiritual authority over exegetical accuracy.

Based on several explanations regarding the understanding of the community above, the author concludes that the community understands a verse based on what is conveyed to them through their teachers. As seen in several verses discussed, everything goes back to the translation, so the community considers it as something normal.

Further research using a more specific ethnolinguistic or neurophenomenological approach is needed to examine how the sounds of the Qur'anic verses (phonetic aspects) affect the psychology and inner peace of those performing the ritual, even though they do not understand the meaning. In addition, comparisons between different Bugis regions can be made to see variations in the reception of the sacred text.

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